

1834

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Gambier Observer, February 14, 1834

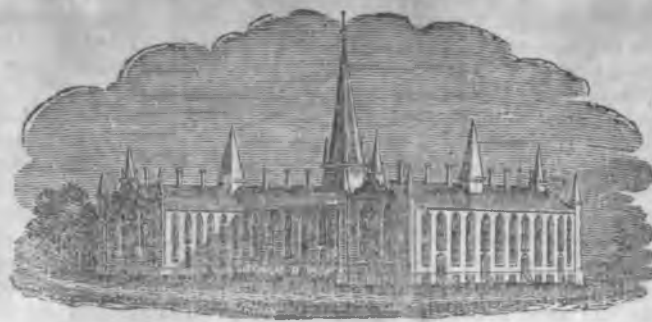
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—“that THY way may be known upon earth, THY saving health among all nations.”

VOL. IV.

GAMBIER, OHIO, FRIDAY, FEBRUARY 14, 1834.

NO. 22.

REV. M. T. C. WING, EDITOR.

GEORGE W. MYERS, PRINTER.

From the Messenger and Advocate.
THE DEATH OF THE REV. GORDON HALL
MISSIONARY TO INDIA.

The Healer droops;—no more his skill
May ease the sufferer's groan;
The hand that sooth'd another's pang
Sinks powerless 'neath its own.
The Teacher dies;—he came to plant
Deep in a heathen soil,
The germ of everlasting life,—
He faints amid the toil.

There came a vision of the sea,
That pain'd his dying strife,—
Why stole that vision o'er his soul
Thus 'mid the wreck of life?—
A form by holiest love endear'd
There rode the billowy crest,
And tenderly his pallid boys
Were folded to her breast.

Then rose the long remember'd scenes
Of his far, native bowers,—
The white spir'd church, the mother's hymn,
And boyhood's clustering flowers,
And strong that country of his heart,
Our green and glorious West,
Shar'd in the parting throb of love,
That shook the dying breast.

Brief was the thought, the dream, the pang,
For high devotion came,
And brought the martyr's speechless joy,
And wing'd the prayer of flame,
And stamped upon the marble face
Heaven's smile serenely sweet,
And bade the icy, quivering lip,
The praise of God repeat.

Strange olive brows with tears were wet,
As a lone grave was made,
And there 'mid Asia's torrid sands,
Salvation's herald laid,
But bright that shroudless clay shall burst,
From its uncoffined bed,
When the Archangel's awful trump,
Convenes the righteous dead.

L. H. S.

BIOGRAPHY.

For the Gambier Observer.
SKETCH OF THE CHRISTIAN CHARACTER
OF MRS. R. H. HOPKINS.
[CONTINUED FROM NO. 20.]

During the year 1820, deep waters and floods of affliction were permitted to roll over her head,—having been called to mourn the departure of a beloved sister, and in expectation at least, her fond mother. On the day appointed for the funeral of the former, the latter was given up by her attendant physician. The following is a description of her feelings.—“During these scenes, and for many succeeding weeks, the fountain of my tears was literally dried up. My heart seemed bursting with anguish. My ideas were confused. The world, and every thing in it, appeared strange. At times it would come like a wild dream; then again it would wake to the sad reality; and my only relief was in sighs.”

At a later date, in a letter to a friend in alluding to the loss of her sister, she writes,—“never more can I see her in this world; never more behold her innocence and playfulness; never more receive the kiss of affection from her lips. O! the pangs of separation from those we love. But the cheering, the consoling reflection,—she is happy. She has left this miserable world for one

free from sin, free from sorrow. This would almost convert my sorrow into joy, did not grief, too powerful to be repressed, recall my loss. Jesus wept over the grave of Lazarus; and why may not I indulge the tear of affection for her so dearly loved? O! my friend, my heart bleeds afresh at the recollection. But hush! this murmuring. It is all right. Be still and know that I am God.”

This state of mind too agonizing for the feeble frame, ended in severe sickness; during which she was brought to the gates of the grave; and from which she never wholly recovered. When a little improved in health, she writes,—“If I could live some years longer; be a comfort to my parents and friends; a blessing to society; and an ornament to the Christian religion, I should earnestly desire it. But, if, (as I fear would be the case,) I should only add to the measure of my guilt; bring disgrace upon the cause I wish to promote; and in every relation of life, be an unworthy and useless member, I fervently pray that I may not be permitted to live, yet O merciful Father, do with me as seemeth good in thy sight.”

On looking back to her state of mind when about to launch into eternity, Mrs. H. questioned whether or not that “heavenly serenity and resignation” which she then enjoyed was a “delusion,” “stupidity.” But, she continues, “O! if it were a reality, and were I assured that such would be my feelings at the hour of death, it would rob the tyrant of his terrors; and I could daily and hourly say, “why are his chariot wheels so long in coming, why tarry the wheels of his chariot;” and at his approach would exclaim, “O death! where is thy sting? O grave! where is thy victory?” During the following year we find the subject of this memoir entering on the marriage state with a gentleman, to use her own words, “calculated in every respect but one, to render her as happy as mortals are permitted to be in this world. Piety alone is wanting.”

This important, and I may add, absolutely necessary principle, to the partner of a Christian; induced many scruples as to the propriety of the step, but the affections were conquered before a scripturally enlightened judgment had been consulted; and consequently whilst hesitating in the path of duty, the step is taken. And though in the case before us, our indulgent Parent brought good out of evil, by rendering Mrs. H. the instrument of her husband's conversion, yet could the many, very many, anxious hours,—the distressing feelings, consequent on an unholy union of this nature, be told; added to which the fearfulness of doing evil that good may come, surely it would deter every child of God from thus sinning against some of the plainest dictates of scripture.

On this subject she writes,—“I could reflect with calmness on the situation of my dear husband taken only in this present view; though I know that the possession of “pure religion” would confer on him that peace of mind which passeth all understanding; would render our union more complete; would heighten all our joys; and alleviate our necessary trials; would fit us, not only for more perfect joys ourselves, but by our united efforts, we might conduce more to the temporal and eternal welfare of others; but when I look forward to futurity and consider the uncertainty of life; that he is liable every moment to be summoned to appear before that awful tribunal and render “an account of the deeds done in the bo-

dy,” and if called unprepared, how terrible! The thought of being separated forever from one to whom I am bound by the tenderest ties, gives me a pang which nothing else has power to inflict. But this is a subject, I cannot long dwell upon. I will dismiss it and leave the event with Him in whose hands are the hearts of all, and that he will renew my dear R's, I will never cease to pray. Yes! every rising and setting sun shall (as it ever has done since, and long before our union) witness my bended knee at the throne of grace, imploring this boon for him, no other do I crave; convinced that this alone is sufficient to secure to him true happiness here and hereafter.”

(To be Continued.)

RELIGIOUS.

From the St. Louis (Missouri) Observer.

REMINISCENCES OF A MISSIONARY.

“Be sure you call on father M——, for I have a special charge not to let a brother minister pass him without calling,” was the parting admonition I received from Mr. ——, who had accompanied me a few miles on leaving a southern city. He had given me a note to the venerable minister referred to, whose house I was to pass in the course of the day, and informed me of his secluded state and the earnest desire for ministerial society. Particular directions having been received by which to know the house, I promised, if time permitted, to spend an hour with the old gentleman.

The day was sultry, an interminable forest of long leaved pine stretched on either hand with nothing to relieve the sameness of the prospect, save an occasional log cabin, with two or three dirty, half-naked and flaxen-headed urchins about the door. The road, too, was a continued bed of sand, into which, at every step, my horse's foot sunk to the fetlock. My mind was frequently engaged in fruitless endeavors to ascertain what probable reasons there could be to induce human beings to drag out a half-starved existence in such a location. My horse had given, for some time no very doubtful indications of a willingness to stop, when the clapboard fence and white-washed cabin, surrounded by a rude gallery, came in sight, marking the residence of father M.

A somewhat larger portion of the sand had been enclosed and partially cleared of the dead pines, than in the majority of plantations (so called) which I had passed that day; but the whole prospect really afforded but slender hopes to a tiller of the earth. I rode to the fence, hitched my horse, and had passed through the yard before any human being appeared. As I ascended the steps, however, I descried the grey locks of the worthy minister, as he hurried from the smoke-house towards me. The appearance of my host was not very ministerial. He was bare-headed, without his coat, his sleeves rolled up, and his hands foul with the labors in which he had been engaged. As he approached, he welcomed me and excused his appearance. I presented him my note of introduction, and had my welcome most cordially renewed with the hope that I would spend some time with him. All business was suspended, and my horse stripped, led to the stable and abundant provision made for him, during which time, the great delight felt by my host at seeing a minister was again and again expressed.

they were derived, have for ages been witnesses for "evangelical truth." They also exhibit the best illustration of "primitive order" that the world affords. It is one which stamps with the broad marks of fallacy, all that ingenious reasoning which has recently been employed to prove that the episcopate is a thing which has been inseparably connected with local jurisdiction, and cannot exist without it.—*Epis. Rec.*

From the New York Observer.

DOING PENANCE.

Insufferable! What? Why, that the Catholic translators of the Bible should render the Greek word, which signifies *repentance* (*metanoia*) by the phrase *doing penance*! I would not willingly be uncharitable, imputing a bad motive where a good one might have been present. But I must say that I know not how to reconcile this rendering of *metanoia* with their integrity as translators. I cannot help believing that they knew better. Could they have supposed that they were selecting the most judicious method of conveying the mind of the Spirit as expressed in that word, when they concluded on rendering it *doing penance*? Why in the name of common sense, did they use two English words (coining one of them moreover for the occasion) to convey the meaning of one Greek word? Was there any necessity for it? Was there no single English word that would express the sense? There was *repentance*, the word adopted by the translators of the common English Bible. What objection lay to the use of that? Why was that passed by; and especially why was it passed by in order to give a preference to such a phrase as *doing penance*? If they had disliked *repentance*, they might with more propriety have employed the word *reformation*. It would seem as if they were anxious to avoid the use of any word which expressed sorrow or amendment, and therefore they fixed on the phrase *doing penance*, I am mistaken if these translators have not a heavy account to give. This single rendering, if it were the only exceptionable one, would be as a millstone about the neck of that translation. Just think of the false impression, and that on a point of the highest moment, made on the minds of so many millions by this one egregiously erroneous version.

Contemplate the state of the case. God, in prospect of the judgment day and by the terror of it, commands all men every where to do a certain thing. Acts xvii: 30, 31; and Christ says that except they do it they shall perish. Luke xviii: 3.—This thing God expresses by the Greek term *metanoia*. But all do not understand Greek. Wherefore for the admonition and instruction of those Catholics who read only the English language, and who cannot be persuaded of the sin of reading the Bible, it becomes necessary to render that word into English. Certain persons undertake to do it, i. e. to interpret the mind of God as expressed by *metanoia*. And what do they make it out to mean? Hear, hear! *Doing penance*! That is it they say. Do the penance which your priest appoints, after you have made your confession to him, and that is all. It is no such thing. This is a misrepresentation of the Almighty. This is not the subject of the command and warning to which reference has been made. And to suppose that it is on account of this that angels rejoice, i. e. when a sinner does penance, is truly farcical. Oh what a translation! "There is joy in heaven, over one sinner that does penance." Truly angels must be easily made to rejoice, if this be the case! How it sounds! How offensive to the very ear, and how much more to the enlightened judgment, is this rendering! "God commands all to do penance. Except ye do penance ye shall all likewise perish. He is not willing that any should perish, but that all should return to penance!" Shocking! Away with such a translation from the earth. The Douay Bible is not God's Bible; for it purposely misrepresents Him in a main point, viz. on the article of repentance. Here is a translation of *metanoia* implying no sorrow for sin, no change of mind (which the word literally signifies) nor any formal reformation; but only the doing of certain external, and generally puerile, things prescribed by a priest; all which may be done without any internal exercise—without any emotion of any

kind. The word, according to the Catholics, makes no requisition on the heart whatever. And truly a man may be a good Catholic without ever feeling any thing, unless it be the bodily pain of self-inflicted penance. And every one knows that *thinking* is not necessary to constitute a good Catholic. Wherefore a man may be a good Catholic without either *thinking or feeling*, i. e. without any exercise of either mind or heart. All that seems requisite is mechanical action. Maelzel, the constructor of automats, could almost make one. Is this uncharitable? It is true and ought to be said. It ought to be known and proclaimed that the religion of the church of Rome overlooks the reason, conscience and heart of man, addressing no appeal to them, and indeed making no use of them. Is it then the religion of the Holy Ghost? Is this the Christianity of Christ? It cannot be.

I ought perhaps to say that I find in one place in the Douay Testament, the Greek *metanoia* translated correctly *repent*. It occurs in Mark i: 15. Whether it was done in a moment of relenting or through inadvertence I cannot say. It was never repeated that I can find. Perhaps the translators had to do penance for presuming to render the word in that one case correctly.

Do you not see what a difference it makes to the priests, if you give it out that *repentance* is the requisition? Then a sinner will be saved if he repent, irrespective of the priest. The great High Priest that is passed into the heavens will see to the case of every true penitent. But if the requisition be *doing penance*, in that case, there being something necessary which the priest prescribes, he has the poor sinner completely in his power. It makes the salvation to depend on the act of the little low priest. Do you wonder that the priests insist on the translation to *do penance*, and forbid the people to read in a Bible which requires them to *repent*?

There is a precious note in the Douay connected with this subject, which may afford me a topic for the next week. M. S.

From the New-York Observer.

POPERY IN THE UNITED STATES.

It has been repeatedly asserted in the religious papers, that large sums of money are annually contributed in Europe for the support of Catholic Missionaries in this country;—that there are societies established for the express purpose of building up Popery in the United States of America, and that these societies are patronized not merely by the Pope, but by other despotic sovereigns, with the view, doubtless, of destroying the influence of our republic on the progress of liberal principles in the old world. It has been asserted that large sums have been raised by these societies and remitted to Cincinnati for the support of missionaries in the valley of the Mississippi. Many persons have been disposed to call in question the truth of these assertions; but we now have it in our power to support them by official documents. A gentleman who has recently returned from a tour in Europe, has put into our hands the annual reports of a Missionary Society established at Vienna in 1829, under the name of "the Leopold foundation for aiding Catholic missions in America by contributions in the Austrian empire." These reports contain the constitution of the society, and a regular history of its operations, embracing minute statements of the receipts and expenditures, and copious extracts from the letters of its missionaries in this country. We have translated the most interesting parts of these documents, and intend to lay them before our readers in successive numbers of the Observer. We have room this week only for the constitution of the society, and the Pope's letter of approbation.

From statements, the details of which we shall publish hereafter, it appears that the receipts of this society from the commencement of its operations in July, 1829, to October 31, 1832, were 160,906 florins, or more than \$74,000. Of this sum, 50,000 florins (about \$21,000) were sent in three remittances, during the year 1830, to the late Bishop Fenwick of Cincinnati for the support of Popery in his diocese! a larger sum, we believe, than was expended in the same district, dur-

ing the some period, by all our Protestant Missionary societies taken together!

"Rules of the Institution erected under the name of the Leopold Foundation for aiding Catholic Missions in America by contributions in the Austrian Empire.

1. The objects of the institution under the name of the Leopold Foundation are, a) To promote the greater activity of Catholic missions in America; b) To edify Christians by enlisting them in the work of propagating the Church of Jesus Christ in the remote parts of the earth; c) To preserve in lasting remembrance her deceased Majesty Leopoldina, Empress of Brazil, born Archduchess of Austria.

2. The means, selected to attain these ends, are Prayer and Alms.

3. Every member of this religious institution engages daily to offer one Pater and Ave, with the addition: 'St. Leopold! pray for us,' and every week to contribute a crucifix; and thus by this small sacrifice of prayer and alms, to concur in the great work of promoting the true faith. As however every one is free to enrol himself in this society, he may also leave it at pleasure.

4. Every ten members shall appoint one of their number a collector, to receive the weekly alms. The collector shall see that the small number of his company, after the death or removal of any, is filled up. The alms collected shall be paid monthly, by the collector, to the parish minister of his district.

5. Every parish minister shall pay over as opportunity offers, the alms collected in the manner prescribed, to the deacon, (in Hungary the vice-archdeacon,) and he to his most reverend ordinarie.

6. If any one intends a greater sum for this pious end, and that to be paid at once, his alms may be given either to the parish minister, with his own inscription inserted in the rubric designed, or to the deacon (or vice-deacon,) or immediately to the most reverend ordinarie.

7. The most illustrious and reverend lords bishops of the whole empire are fully authorised to forward the alms thus obtained, from time to time, to the central direction of this religious institution, at Vienna.

8. The central direction at Vienna undertakes the grateful office of carrying into effect this pious work, under the protection of his most sacred majesty, and in connexion with Frederick Rese, now Vicar General of the Cincinnati bishopric in North America, and of employing the funds in the most efficacious manner to promote the glory of God and the true faith in Jesus Christ; so that the alms collected by means of the most reverend ordinaries, or those sent immediately to them shall be conscientiously applied, and in the most economical manner, to the urgent wants of American missions as they are made known by authentic accounts and careful investigation.

9. The central direction will see, that all the members of the society, for their spiritual consolation and in reward for their pious zeal, shall be constantly informed of the progress and fruits of their munificence, as well as of the state of the Catholic religion in America, according to the accounts received.

10. The Leopold Foundation being a private religious institution, the central direction will solemnly celebrate the feast of the immaculate conception of the Blessed Virgin, the universal patroness of all religious assemblies, as the feast of St. Leopold Marchion, the given name of the Empress Leopoldina and special patroness of this pious institution; and also every year on the 11th December, (the anniversary day of the death of Leopoldina empress of Brazil,) it will see that the solemn mass for the dead be said for the repose of her soul and all the souls of the deceased patrons and benefactors of the institution called by her name, all the members being invited to unite their pious prayers with the prayers of the Direction.

11. His Holiness, the Pope Leo XII. eleven days before his most pious death, having declared his approbation of the institution (which must serve as a great incitement to all good Christians.)

We entered the house and whilst a frugal repast was preparing, engaged in conversation. I soon felt that under the homely garb and broken and sunburnt features of father M. there was a soul of deep, fervent and humble piety. Necessity had called him to the ministry. Many were perishing through lack of knowledge, whilst no assistance could be obtained. His spirit burned within him to impart what he knew of the way of life. He began to assist his neighbors, to collect them in little groups, and read to them the word of God, and entreat them to be reconciled. A blessing seemed to attend his efforts, and some of his brethren concluded to licence him to preach; and finally, though not without much opposition, he was placed in the ministry. Such was the brief history which he presented of his call to this high and important work. At the close, there was a burst of humble gratitude to God, and a confession of utter unworthiness, accompanied by a flood of tears, that shamed my own proud and hard heart, so thankless for having been placed in the ministry under far more favorable circumstances. "I told them," said the man of God, as the tears streamed from his eyes, "I told them not to do it, for I was too unworthy. and oh, sir, how hard it now is that so many of my dear brethren in the Presbytery will not love me." In this feeling remark, I at once discovered the reason for Mr. —'s solicitude that I should call, and was gratified that it had been in my power to comply.

The next subject that engaged our attention, was the present field of labor occupied by father M. He preached alternate Sabbaths to two small congregations, some twelve or fifteen miles apart. From these he received for his labors about sixty dollars a year, which constituted his whole income, save what he was able by the sweat of his brow, to wring from the sterile soil he cultivated. For several years he labored with but little effect; the influences of the Spirit, which, as a layman he enjoyed, seemed now totally withdrawn. The ordinary routine or services was again and again gone over till his arguments to persuade were exhausted, and no more threatenings of impending ruin could be drawn from the Word of God. Still the vineyard of the Lord was as barren as the earth he cultivated. Dejected and worn out, he thought of retiring from the field. He went to a throne of grace to learn his duty, and by fastings oft to ascertain the cause of this reverse. Whole nights he spent in prayer, and watered his couch with tears, as he cried, "Spare thy people, O Lord, and give not thine heritage to reproach." Burning with anxiety to rescue souls, he went from house to house and prayed, and entreated and wept; he left no stone unturned; spared no means that might arouse men from their fatal sleep. At length, like a rushing mighty wind, the Spirit came, and every thing was prostrated in one of the congregations. Some 50 or 60 were added to the flock. But now a new scene of trials opened to him. The wicked raged and gnashed their teeth at him, as he poured forth the simple truths of God. That he could have borne. But then his other congregation, (for their spiritual death still reigned) now supported by the opinions of some of his ministerial brethren, joined in the cry of the wicked. He was a "Methodist," a "New-light," a "fanatic." He had "disturbed the order of the Church, and was sowing wild fire in its bosom." A system of persecution commenced, which was still working, and now lay heavy on his heart. "Perhaps," said the hoary headed saint, "I have done wrong. But then again I think, is it wrong to pray? Is it wrong to labor with all the strength I have (and oh how little it is at the best) to snatch souls from the burning? I can appeal to him who knows the heart, that it has been my desire to do His will." Tears overcame his power of utterance, and I wept with him.

Such encouragements under trials and inducements to labor to the end, which appeared not far distant, as occurred to me, I offered, and arose to depart. He pressed my longer stay, but a bad causeway across a swamp which lay between me and my appointed resting place for the night, which I was anxious to cross before dark, compelled me to decline. Feeling for my letter again he remarked, "this note informs me that you are so-

liciting aid for a benevolent society that I know must be sustained, and I must give you something." I told him that I was not aware that had been mentioned, and certainly expected nothing from him. "But you must let me help," said he. "Some time ago," he continued, "I was reading in Numbers that God had instructed the Levites to give a tenth of their tithe to him, and I could see no reason why that rule should now be laid aside. Last year I intended to do it, but I wanted some clothes and things for my family, and I took a part of the Lord's money. I confess with shame," said he, as the tears again flowed down their wonted channels, "I robbed God. But so far, I thank the Lord, this year I have been able to live up to my promise." And unlocking a drawer in an ancient bureau, which, with a pine table and a few homely chairs, constituted the only furniture of the apartment, said "I would cheerfully give the whole balance due, but I have not got as much money." Then handing me one dollar and a half he said, "this is all I have, and you must not be afraid to take it, for I have plenty of bacon and corn, and I shall soon have some money again." I received the gift, remembering the Saviour's words, "she from her penury hath cast in all the living that she had," not doubting that the same eye beheld this act, so seldom repeated in this world. Did I not know, said I, that he who feeds the ravens knows your wants, I should not dare to touch it. "Let me tell you then," said he, "one thing more before we part. It would be wrong not to tell you how abundantly I am repaid for all I do. Since I made this resolution, the Lord has come into my family, and all my children, without one exception, are now his followers. I feel that he has made them heirs of God and joint heirs with Christ." I shall leave them when I die, to a rich inheritance."

I bade him farewell, feeling that our next meeting would be in our Father's house. The interview was short, but my soul was strongly knit to this simple hearted saint, and his unaffected piety had left an indelible impression on my heart. The sultriness of the day was now over; my heart had been refreshed, and even the pine forest wore a more pleasing appearance, for it was the work of God. As I travelled on, my mind looked forward to the happiness of that world of love, where such communion will be held, and where sin will never enter to deceive God's people, and make them tear down the temple they are pledged to build; where envy never would possess the heart of the minister, and where the humble, laborious worker will never be called to shed bitter tears over misguided brethren. P.

From the Churchman

Our readers will be interested, as we have been, in the following communication. Whatever may be thought of the plan proposed, all must sympathize with the feelings and wishes of the writer. Sunday School teachers are, next to the ministry, the most important class of men in the Church. They have great means of usefulness and high responsibilities. And it is a suggestion well worthy of attention, whether systematic measures might not be devised and adopted to meet their peculiar wants and increase their usefulness. We shall be happy at any time to hear from a writer who feels so much interest in the subject as Z. L.

Mr. Editor,—I am a Sunday School teacher and conceive myself to be a suitable person to speak about the wants of the useful class of society of which I form a part. This is not done merely for the purpose of exposing our wants to the public; they are exposed in the hope that they may be supplied.

In the first place; in our arduous duties, in our cruel disappointments, in the scorn bestowed by a sinful world, and in the coldness and neglect of pretending friends, we want encouragement, we want support.

In the next place; in our blindness, in our ignorance, from indolence or neglect of opportunities, in our weakness, and insufficiency for the great task we have undertaken, we need instruction, we need advice, we need direction.

And the last and most important of our wants is the want of holiness. We are exemplars of the little flock intrusted to us, we are to lead them in the way of the Lord, we are to teach them the knowledge of a holy God; and yet we are not holy.

Our wants, you will grant are great. How are they to be supplied?

The regular ministrations of the sanctuary do not afford us what we need. There we are spoken to as a part of the congregation: we are told we are sinful men; but it is not hinted that we are sinful men who have dared to become teachers; there we are told the influence of example, but we are not convinced of the tremendous influence exerted by our example as teachers.

Sir, we ought to be addressed as teachers, as dying men, who are striving to show dying men the way to life; we ought to have our duties enforced upon us in our proper characters; we ought to have laid before us the influence of our official example, and we ought to have impressed upon us the high responsibilities we have taken upon ourselves; our dangers should be pointed out, and also the way of escape.

All this cannot be effectively done in common parish preaching; or at all events it cannot be done so effectually as in the plan which I take the liberty of proposing.

Let the ministers of the Church call together at St. John's or Christ Church or some other central situation, all the Sunday School teachers of the city, at least once in three months, and then address them in their proper character, and on their peculiar duties.

Let the ministers preach in rotation in the order and in the places the Bishop of this Diocese may appoint; and let public notice be duly given in all the churches in our Communion.

Being an obscure individual I can do no more than make the suggestion, leaving it to the proper authorities to carry it into effect; but feeling as I do my own wants, and knowing as I do that our whole brotherhood will thankfully listen, I hope all who are competent will be ready to gratify our laudable desire of improvement.

Yours truly,

Z. L.

New-York Jan. 20, 1834.

MORAL EVIL.

"Several considerations have struck me which I had not had formerly, and which produce in my mind a fresh and stronger conviction than ever, that the best answer which by natural means (and we may add by revelation also) can be given to the question, "Why has God permitted sin?" is to say, "I know nothing about the matter."—Bayle's Dictionary.

"This is indeed the only answer which can be given; and it is needless to say, that there is a vast deal more philosophy in confessing ignorance, and checking all propensity to enter the regions of conjecture, than in furnishing ingenious, subtle, but false and fanciful solutions of a difficulty. Every tyro in philosophy can indulge his imagination in solving difficulties, or rather find it difficult but to please himself with a mere fancied solution; but a well disciplined mind, long accustomed to ascertain with accuracy the true limits of human knowledge, can say to himself decidedly, on such and such a subject I will form absolutely no opinion.

"To answer the question, Whence came evil in our world? we return to the statement of the sacred writer. God made man upright, but at the instigation and by the artifice of Satan, he has found out many inventions. This is an ultimate fact to our present knowledge, and with our present means of information. It is one of those first principles which we can state as a fact, but cannot attempt to explain or assign any reasons how or why it is.—In so doing, we imitate the natural philosopher, who, when asked what is gravitation, can give no answer but such as amounts merely to the truth, that there is such a thing as gravitation."—Cryppace on Moral Freedom.

MORAVIAN BISHOPS.

A bishop among the Moravians is distinguished from the rest of his clerical brethren, only by the exclusive power of ordination and the patriarchal influence which he exerts over those by whom he is surrounded. He has no diocese and no salary. It is contrary to the regulations of their Church that he should have either. This retired, interesting, and most devoted corps of Christian ministers, together with those from whom their episco-

did grant to its members large indulgences, in an express letter, the publication of which being graciously permitted by his majesty on the 14th of April, was made by the most reverend ordinaries, to wit: 'full indulgence to each member on the day he joins the society, also on the 8th December, also on the day of the feast of St. Leopoldina, and once a month if through the former month he shall have said a Pater and Ave, and the words: *Sancte Leopolde! ora pro nobis*, (St. Leopold pray for us,) and on condition that after sincere confession he partake of the sacrament of the Holy Eucharist, and pray to God in some public Church for the unity of Christian princes, the extirpation of heresies and increase of Holy Mother Church.'

12. The most serene and eminent Arch Duke Cardinal Rudolphus, Archbishop of Olmutz, has kindly taken the supreme direction of the Leopold Foundation, and appointed the most high and reverend lord Prince archbishop of Vienna his locum tenens. Vienna, 12 May, 1829."

The Pope's Letter of Approbation.

The following is the letter of approbation of Pope Leo XII. referred to above.*

"Be it remembered, Although there are many things which disturb and grieve our mind in the most weighty discharge of our apostleship, while we learn that some are not only opposed to the Catholic religion, but seek to draw others also into error; yet the God of all consolation does not suffer us to be without solace, but alleviates the labors cares and anxieties, which we continually bear. This has recently happened, and we are filled with the highest joy, on hearing that in the kingdom of our well beloved son in Christ, Francis I. Emperor of Austria and king of Hungary, a society has been formed, called the "Leopold Foundation," which is designed to aid the cause of missions.—For what is more useful to a Christian community, what is more excellent, than by preaching the word of God to confirm the just, and to lead the wandering from the paths of vice to those of salvation. And, indeed, as the Apostle says, 'How shall they believe on him of whom they have not heard? and how shall they hear without a preacher, and how shall they preach except they be sent?' We, therefore, desiring to favor, as far as God permits, such a society, do with a ready and willing mind grant the requests which have been made for the endowment of the same with some holy indulgences. Therefore, trusting in the mercy of Almighty God and the authority of Peter and Paul, his Apostles, we grant to all the truly penitent co-operators of this society, who shall confess their sins, and partake of the feast of the Lord's body on the day on which they shall be received into the society, full indulgence and remission of all their sins. Also, we grant full indulgence to them after they shall have been cleansed from the pollutions of life by holy confession, and received the eucharist, on the eighth day of December, also on the day of the feast of St. Leopold, and once every month, provided that every day during the previous month, they shall have said the Lord's prayer, the salutation of the angel, and the words, 'St. Leopold pray for us,' and in some public Church have said pious prayers to God for the harmony of Christian princes, the extirpation of heresies, and the glory of Holy Mother Church. These letters we endow with perpetual efficacy; and we order that the same authority be given to the copies of them, signed by the public notary and sealed with the seal of the person of proper ecclesiastical dignity, as is given to our permission in this very diploma.

"Dated at Rome, at St. Peter's under the ring of the fisherman, on the 30th day of January, 1829, in the sixth year of our Pontificate.

T. CARD. BERNETTI.

This apostolic letter is sanctioned by the royal leave.

By his sacred imperial Royal Majesty.

VINCENTIUS SCHUBERT.

Vienna, 20th April, 1829."

* This letter is worthy of particular attention, especially the part of it in which the Pope takes upon himself to grant to the penitent members of the society "full indulgence and remission of all their sins!"—*Ed. Epis. Rec.*

From the Religious Narrator.

DIARY OF A DAY.

MONDAY.—Under the salutary influence of the excellent practical discourses and other religious exercises of yesterday, I set out this morning on a tour of Christian visiting.

I first called on a poor but truly pious woman. She gladly left her employment, and we enjoyed a short time in discoursing on the sermons of yesterday, and of what should be their result on those who were privileged to hear them. "It is good," said she, "to talk about the things of religion, I don't mind poverty since it is my lot, but I want the encouragement of a Christian friend now and then to help me on my way." As I turned to leave her, I saw a sickly infant lying on the settee. That child, she observed, belongs to a poor woman who lives in a part of the house: she has just buried one child, and this is sick; but the mother is obliged to go out to work, so I mind the child for her while she is absent through the day. At this moment a feeling of inferiority came over me; but I said, Well, my friend, this act of disinterested kindness which you quietly perform, is more acceptable to God than are the largest bequests of those who do not need what they bestow. "I believe I only do my duty," she replied, "and poor woman, she is destitute of the comforts of religion." "Well," said I, "if any thing will reach her heart short of Divine grace, it must be the consideration that your religion makes you thus kind: go on, you will meet your reward."

I next proceeded to a house which I had visited several weeks previous, to see a young woman in the last stage of consumption. When I first saw her interesting countenance, flushed with the deceptive hectic glow, I said to myself, must this visage too be marred? Yes, "He changes man's countenance and sendeth him away." After the first salutation, I began to remark on the vicissitudes of life and its trying events, and that religion alone can direct and sustain us under them, and prepare us for scenes which lie before us. "O how glad I am," she exclaimed, "to have some one to converse with me in this way; I feel the need of religious instruction I neglected my duty when I was in health, and now my prospect is dark and gloomy; I want to be in the right way, but know not what to do; come often and see me, you will do me good." After I had read a suitable portion of Scripture and explained it, and her duty, in the best manner I could, I left her, determining in my own mind to call often, thinking if I am able to impart light and warmth from my own dark and cold heart, God shall have the praise. "For who," continued I mentally, "is sufficient for these things? They who have clean hands, who regard not iniquity in their hearts, who live near the fountain, and drink deeply of the spirit of true holiness. O may I lay these considerations to heart, and endeavor to be prepared to enlighten and comfort others with those truths and consolations wherewith I am furnished by the spirit of Jesus." A missionary brother also called afterward on the invalid, and seeing it was no time to trifle with her eternal interests, he faithfully exposed to her the dangerous condition of being without a hope in Christ, and asked her if she did not consider herself as having been a great sinner against God? She said she could not think herself a very great sinner, that she had led a moral life. He replied, that if she examined her own heart by the light of God's word, she would see that she had broken his holy law, and that without faith in Christ, and a hearty repentance, she could have no hope of pardon.

When I called again, she said, "Mr. ——— came here, and as he desired me, I have been looking into my heart and life, and I find I have neglected God all my days, and that I am indeed a great sinner: I fear he will not pardon me, I hardly dare hope; I want to exercise faith in Christ but cannot, though I think sometimes when I am suffering most, that he is standing by to strengthen me." "Well, my friend," said I, "you are now in a right state to receive pardon; you could not either want or accept it, unless you were sensible that you are a sinner. Jesus waits to be gracious to such as feel their need of a Saviour, and are truly penitent for sin. Draw near to him in faith,

believing that he has power to forgive sin, and be assured that whosoever thus comes to him he will in no wise cast out. Meditate much on his goodness and the happiness of the redeemed. In this way will you find comfort and support under your present suffering, but you cannot expect to feel that triumphant joy which is the result of a life of faith and holiness."

Other religious friends called and conversed with her, at length she was able to confide in a merciful Redeemer, and patiently to await her dismissal.

HISTORY OF THE ESTABLISHMENT OF A NEW PARISH IN RHODE-ISLAND.

At the suggestion of the rector of St. Michael's Bristol, two excellent laymen visited a few of the principal families in Portsmouth, on the 4th July last for the purpose of inquiring if it would be pleasing to them to have the services of an Episcopal minister, on the following Lord's-day; and having received an affirmative answer, and the appointment being made, the present minister officiated, for the first time, in Portsmouth, on the 7th July. There being a respectable congregation present, he made another appointment for the following Sunday. In the interim, the Rhode-Island Convocation met at Pawtucket, to whom, at their desire, he stated his views of the prospect of establishing a new Church in Portsmouth. On this they proposed to assist him in the enterprise, and he acceded to their proposal, and immediately entered on the duty. With the exception of two female communicants of St. Michael's Church, Bristol, resident in Portsmouth, there was scarcely a person who knew any thing of the Church, or of its services; but few of the inhabitants had ever been present thereat, and those few but seldom. In the course of the same month, (July,) a Sunday school was opened with about forty scholars which the minister superintends; and a weekly lecture was commenced for instruction in the use of the liturgy. In August the congregation was duly organized; a subscription was opened for the erection of a Church, and upwards of seven hundred dollars was soon subscribed by about sixty individuals; a building committee was appointed and a building lot purchased. A female Convocation-society was also formed. A monthly missionary lecture, and a weekly social religious meeting, at private houses, in various parts of the parish, have since been commenced. On the 13th September, ground was first broken. The framing of the building soon after begun. On the 21st December the workmen left it; and on the 25th, as has been already stated, it was occupied.

Besides some valuable articles of Church furniture, through the liberality of friends in Boston, Providence, Bristol, Warren, and Newport, about twelve hundred dollars have been contributed, to assist in erecting the Church; which, with the amount subscribed at home, and the proceeds of the sale of pews, will, it is believed, free the Church from debt.

The money collected abroad has been subscribed on the condition that the aggregate amount of the subscriptions shall be vested in pews, to be held in trust and rented, and the rents thereof to be appropriated towards the support of the minister; which will afford most timely and valuable assistance towards the maintaining of permanent ministration among a people who have not been accustomed to contribute much for the support of religion; and which, together with some further aid from the Convocation, will, it is hoped, in the course of two or three years, place the congregation in a condition to support their minister themselves.—*Epis. Rec.*

PARENTAL INDIFFERENCE.

"There are those," said Mr. James, "who seem to regard their children as pretty, living play things, that must be well taken care of, and taught by some body or other, whatever will set them off to the best advantage; but as to any idea of the formation of their character, and any of that deep and painful and almost overwhelming solicitude which arises from a clear perception, and powerful impression, of the probable connexion between the child's destiny and the parent's conduct—to

all this they are utter strangers. Many gardeners show far more intense solicitude about the developing of their plants, far more anxious care about the fragrance and colour of a flower, or the size and flavor of their fruit, than some (must we not say many) parents have for the development of mind, and formation of character in a child. They have plants of immortality in their house; they have young trees which are to bear fruit to all eternity growing up around them, the training of which is committed to their care, and they have very little solicitude whether they yield in this world or the next, poisonous or wholesome fruit."

[Hall's Lectures.

For the Gambier Observer.

ACTIVE BENEVOLENCE.—No. II.

By "active benevolence," is here meant, not only pecuniary offerings and prayers for the promotion of human happiness; but engaging personally in such acts of beneficence, as we can do ourselves. In a former article, this part of Christian duty, was inferred from the peculiar nature of Christ's kingdom. In this, it will be urged from a consideration of his self-denying example. Some of the circumstances in his life, especially adapted to this purpose, are the following.

The greater part of his life was spent at a distance from the capital of Judea, among the turbulent Galileans; a people neither respected for their wealth, nor learning. Even among these, he sought not the assistance or the applause of the powerful and great. He never reposed his weary limbs on the soft and downy beds of the rich, or regaled his appetite with their delicate viands, or costly wines. He never sought his enjoyment in the midst of a circle of congenial friends, where he might forget the toils and the crosses that had contracted his brow; nor did he ever seek to blunt the shafts of envy by the shield of human friendship, or the caresses of his associates. "He went about doing good." The poor and ignorant were his companions, and the obscure sufferer, no less than the thronging multitude, the object of his tender compassion and fraternal care. He fearlessly opposed the prejudices of his nation, and with a condescension before unknown, associated even with publicans and sinners. Offensive as it was to his Jewish brethren, and destructive of his popularity, he mercifully vouchsafed "the children's bread" even to the despised Syrophenician; and freely conversing with the woman of Samaria, pointed her to that well of living water, of which if a man drink he shall never thirst. Such an example of personal exertion in doing good, is exhibited to us in the life of the blessed Saviour. And the same spirit, which prompted these actions, pervaded his whole life, and formed a prominent feature in his character. Not only this; the same course of life has been pursued by a "glorious company," who have sealed their faith with their blood.

With such examples before them, shall Christians now, whose lives are crowned with peace and security, who are required to make no sacrifices of reputation, and seldom of worldly interest, dare to neglect even these humbler duties? When such was the self denial of Christ, can his followers with even a show of consistency, devote their leisure time to the pleasures of society, and of literature, and never once become messengers of mercy to the poor and ignorant around them? There is no peculiarity in the active benevolence of Christ which will excuse a single one of his followers from going and doing "likewise." As an example it ought to come with force to every heart, and exert a powerful influence upon the life. It ought to cause every Christian who is living at his ease, to ask himself daily, if there is not some soul within sight of his own door, actually perishing for lack of knowledge.

C. L.

From the Presbyterian.

Mr. Editor,—Any fact which can serve to illustrate the truths of Holy Writ, I apprehend to be the common property of all who love the Lord Jesus Christ, and as your paper has an extensive circulation I take the liberty of offering the annexed statement for publication.

The recent death of Mrs. B., of Stratford, Con-

necticut, affords ample evidence of the assurance a Christian feels on entering the valley of the shadow of death. She was in the morning of life, every temporal wish fully gratified, her pathway seemed to glitter with the bright hopes of happiness; relations and friends looked with pleasure on her opening prospects of a long and useful life, her buoyant step and animated countenance put to flight all doubt as to the strength of her constitution; she seemed indeed to have a firm and sure tenure of length of days. Two years since she visited this city. A few evenings after her arrival, the writer of this brief sketch met her at a social prayer meeting, held at the residence of her sister, the spirit of God moved on the hearts of all present, it was a solemn place, and prayer was offered without ceasing. After the meeting had dispersed, he took her hand, and in the fulness of his heart said, "Maria, will you be a Christian? Oh! what a favored moment to make your peace with God; this room is sacred, the spirit of love is hovering around us, will you not submit yourself to Christ." Her eye as it met his, spoke the eloquent language of repentance, the big tear rolled down her cheek, and as it fell to the ground, she tremblingly replied, "I will be a Christian."

In a few months she connected herself with the Fifth Presbyterian Church of this city, where she remained in full communion until her return to Stratford. Last summer, in passing through the place of her residence I called to see her. A rumour had reached me of her declining health.—When she entered the room the truth flashed upon my mind that she was destined to an early grave. After a few moments conversation, (the stage in which I was to resume my journey being ready to depart) I took my leave under the presentiment that it was the last parting. Her friends could see no change in her appearance, but to my anxious eye the truth was too apparent; like the fair but drooping lily, she was bending beneath the hand of disease; the wan cheek and sunken eye told of consumption's rapid progress; the flower seemed bright, but the worm was gnawing at the root, and the few faded leaves, as one dropped from the stem, was a sad emblem of premature decay.

In November last her friends, by the advice of a physician, sent her to New York, her strength gradually wasted, and though nothing seemed to indicate immediate danger, yet all remedies were useless, and friends could only say: "Vain is the help of man."

On new year's day she was as well as usual. On Friday after, she rode out, and on her return seemed much fatigued. On Saturday she was not well enough to leave her room, and by her request her parents were sent for, as she told her friends she would soon be called away. On the Sabbath she conversed freely on the subject of death and eternity with apparent calmness.

On the arrival of her parents she expressed a wish to return to Stratford immediately. On her arrival at home she sent for her pastor, told him "she feared she had been a backslider, but she had now come to Christ anew; and that now he was all her trust and hope and joy." She asked him to pray with and for her. On Saturday her hope became more bright, and doubt vanished.—On Sunday morning she said, in the full confidence of faith, "I shall depart to-night and be with Jesus," and asked her father, who was hanging over her, if he realized it; and urged him to be prepared to follow her. "Father," said she, "dear father, this is your dying daughter's last request, confess Christ before men." She also took an affectionate leave of a fond brother, pointed him to the Lamb of God—the sinner's friend, as the only hope in life or death, urged him to be warned by her early death, and to prepare to meet his God.

She requested prayer on the Sabbath that she might have an easy passage into eternity, and that her death might be sanctified unto all her family and friends. She remained perfectly composed and tranquil amid the terrible conflict with the king of terrors: the bright hopes of a Saviour's love shed its effulgent beams around her soul, while her pillow was the bosom of her Redeemer, her anchor the promises of the Bible, her passport the practical faith of the Gospel, as portrayed in a consistent life and holy conversation. Her senses of

hearing and sight both left her, her voice even at this awful moment came like the soft tones of an angel, and its language was, "I am ready—I know in whom I have believed," and, "he is able to keep me." Her soul lingered a moment, the chord of life gently relaxed its hold, the calm look of resignation, the flutter of the dying flame, the deep guttural sound of nature's last effort—and all was over. Her prayer was heard, "Jesus had made her dying bed feel soft as downy pillows are," her anxious friends stood in speechless agony around her bed, whence her spirit had winged its flight to the mansions of bliss.

"Blessed are the dead who die in the Lord."—Her voice has often sung the lines with which I shall close this hasty sketch.

"I want to put on my attire, washed white in the blood of the Lamb,
I want to be one of your choir, and tune my sweet harp to his name,
I want, oh I want to be there, where sorrow and sin bid adieu,
True joy and your friendship to share, to wonder and worship with you."

M. B. D.

Philadelphia, January 27, 1834.

Some employments may be better than others; but there is no employment so bad, as the having none at all: the mind will contract a rust, and an unfitness for every good thing; and a man must either fill up his time with good, or at least innocent business, or it will run to the worst sort of waste, to sin and vice.—ANON.

Those that with due affection believe steadfastly on Christ for the free gift of all his salvation, may find by experience, that they are carried forth by that faith, according to the measure of its strength or weakness, to love God heartily, because he had loved them first, to praise him and to pray unto him in the name of Christ.—MARSHAL.

The higher a bird flies, the more out of danger he is: and the higher a Christian soars above the world, the safer are his comforts.—SPARKE.

ECCLESIASTICAL.

CANONS

For the Government of the Protestant Episcopal Church in the United States of America.

CANON I.—Of the Orders of Ministers in this Church.

In this Church there shall always be three orders in the ministry, viz. bishops, priests, and deacons.

CANON II.—Of the Election of Bishops.

Section I. To entitle a diocese to the choice of a bishop, there must be at the time of such choice, and have been during the year previous, at least six officiating presbyters residing therein regularly settled in a parish or church, and qualified to vote for a bishop; and six or more parishes represented in the convention electing. But two or more adjoining dioceses may associate and proceed to the choice of a bishop, if there be at the time of such choice, and have been during the year previous, nine or more such presbyters residing in any part of such associated dioceses, qualified as aforesaid, which association shall be dissolved on the demise of the bishop.—And no diocese shall withdraw from such association without the consent of the General Convention, provided nothing in this canon contained, shall affect the right of any diocese now entitled to proceed to the election of a bishop.

Sec. 2. A minister is settled for all purposes here or hereafter mentioned in these canons, who has been engaged permanently by any parish according to the rules of said diocese, or for any term not less than one year.

CANON IV.—Of Standing Committees.

Sec. 1. In every diocese there shall be a standing committee, to be appointed by the convention thereof, whose duties, except so far as provided for by the Canons of the General Convention, may be prescribed by the canons of the respective dioceses. They shall elect from their own body a president and secretary. They may meet on their own adjournment, from time to time; and the president shall have power to summon special meetings whenever he shall deem it necessary.

Sec. 2. In every diocese where there is a bishop, the standing committee shall be a council of advice to the bishop.—They shall be summoned on the requisition of the bishop whenever he shall wish for their advice. And they may meet of their own accord, and agreeably to their own rules, when they may be disposed to advise the bishop.

Sec. 3. Where there is no bishop, the standing committee is the ecclesiastical authority for all purposes declared in these canons.

CANON VIII.—Of the Age of those who are to be ordained or consecrated.

Deacon's orders shall not be conferred on any person until he shall be twenty-one years old, nor priest's orders on any one until he shall be twenty-four years old. And no deacon shall be ordained priest, unless he shall have been a deacon one year, except for reasonable causes it shall otherwise seem good unto the bishop. No man shall be consecrated a bishop in this Church until he shall be thirty years old.

GAMBIER OBSERVER.

GAMBIER, FRIDAY, FEBRUARY 14, 1834.

We are permitted to publish the following extract from a Pastoral Letter addressed recently by Bishop McIlvaine to a distant Church of the Diocese. This Church had never enjoyed the stated services of a pastor, and a revival of religion had commenced there, accompanied with circumstances requiring affectionate counsel and admonition. It is published with the hope and belief that it will be found to contain matter of general interest and application, and especially profitable to other parishes in like circumstances.

GAMBIER, FEBRUARY 5, 1834.

To the Wardens, Vestrymen and Members of
DEARLY BELOVED,—

* * * * Two things I have heard of your state—One has occasioned much hope that you would be built up a spiritual house acceptable to God; the other has caused much fear that you would prove a house divided against itself and fall from steadfastness in the truth. With regard to the first, it has been told me that a great increase of attention to the salvation of the soul has appeared among you; that many have taken a new interest in prayer, and some profess to have been recently led to Christ and to have obtained peace through the blood of his cross. If these things be so; if the careless have been awakened; if serious, sober, earnest inquiry into the way of salvation has been aroused; if those who were living as aliens from the commonwealth of Israel have been brought to feel their lost condition and their need of an Almighty Saviour to reconcile them to God; if they have been brought to search the Scriptures, to take pleasure, and to use diligence in, secret prayer, to renounce all sin, to covet holiness, to love one another, and seek to dwell together in the unity of the spirit and the bond of peace; if professing Christians have been led to more prayer and love, more diligence in all duty, and a more circumspect walk and conversation; if those who entertain the hope that they have lately given themselves to Christ, and found reconciliation, are careful to maintain good works, and do manifest the genuine evidence of conversion in humility and meekness, in brotherly kindness and charity; if having this hope, they are led to earnest endeavors to be pure as God is pure; then indeed do I rejoice. It is the work of the Spirit—May it have free course that God may be glorified. May every soul among you become its subject! The less delay, the more acceptable. But remember always that the time of revival, however genuine the work, is especially the time for watchfulness. The most prosperous season in a Church, is, one of dangerous exposure. The mount is the place to become giddy. Beware of all efforts to kindle excitement. Be animated—be diligent, be filled with the spirit of prayer; but be sober-minded. Sobriety of spirit and humility of mind are inseparable. Let all noise and all endeavors to promote mere animal feeling be shunned. You can no more advance the growth of religion in the soul by excitement, than you can promote health in the body by throwing it into fever. Religion is principle. It is the peaceful love of God, and can only be promoted by the truth and prayer, united with a diligent waiting upon all duty. I exhort you, therefore, brethren, that all things be done decently and in order; let all quietness and soberness prevail in your assemblies; let them not be so frequent as to interfere with such times as should be given to other duties; take care that private prayer and reading of the Scriptures be not sacrificed to the more stimulating exercises of social meetings; let not any imagine that because they have felt a new interest in religion, the regular services of the Church should give way to others of a more exciting character. On the contrary, hold on to those holy and spiritual services as your anchor to keep you steadfast under the irregular influences to which, in the excitement that will more or less attend upon a revival of religion, all are liable. Never does a church need a Liturgy, a form of prayer for public worship, more than in a revival of religion. It serves as a help to all that is of the operation of the Holy Ghost, and a check against that disposition to extravagance and novelty, by which so many revivals have been deformed, and so much promise of precious fruit has been blasted. If any think they have advanced so far in religion, that they cannot relish the Liturgy; they have been learning elsewhere than at the feet of Jesus, and have received some spirit besides that which is of God. In your more retired meetings for social prayer, let all things be under the direction of the minister who is now going to you; let none take part in conducting them but those whose christian character is established, and whom he shall call upon for that purpose. When he cannot be present, let the meeting be under the control of such as shall be chosen by him for that purpose.

pose. It is especially urged that those who hope they have recently embraced religion be not put forward to take a lead in meetings for social prayer. Like young plants, they require to be kept in the shade till they shall have grown in grace. Let them take care that the root of the matter be well fixed in their hearts before they venture out to bear the burden and heat of the day. Like trees which seem to grow well and are full of leaves and blossoms, while their roots are without nourishment and a worm is eating out the hidden life; the recent disciple may be all zeal, and, to the eye of man, abundant in the promise of fruitfulness, while hollowness of heart may have already begun and spiritual declension may have seized the very vitals of his christian character. He should be nursed, instead of nursing. Let professing Christians abound in all good works. I exhort them to see that their lives and prayers and efforts be diligently given to the promotion of whatever they have reason to believe are the fruits of the Spirit; at the same time discountenancing whatever is only of man's wisdom and the fruit of mere human workmanship. But I said, one thing fills me with fear—What is it? It is that I hear there are divisions among you. I ask not what they are; whence they come, or who are concerned in them. But I say unto all, love one another. Let every root of bitterness be moved out of the way. Satan rejoices when he can rend asunder the Church. He gains a victory, when he makes a breach. Whatever may have been the cause of division, as you are now to come under a new order of things in having the ministry of the word, and one who is sent according to the laws of the Church, to take the oversight; I exhort that you forget the things that are behind and come together in one mind, and henceforth walk as those that be agreed; all pressing towards the prize of your high calling in Christ. Be it remembered, that to divide a church is to inflict a wound upon the cause of religion; and one should well consider his steps before he ventures upon any thing that may have a tendency to produce such a result.

Brethren, may the Lord grant that these observations may be profitable to you for doctrine, reproof, correction and instruction in righteousness. I pray for you, that the true spirit of faith and love may be revived among you; that every good impression may be sealed unto the day of redemption, that all contention, and every spiritual delusion may be far from you, that you may increase in love, rejoice in hope, and abound in every good work to the glory and praise of God.

Your affectionate brother and servant in the Gospel
CHARLES P. McILVAINE.

AMERICAN SUNDAY-SCHOOL UNION.—The last Sunday-School Journal contains an extended view of the operations and plans of this Society. Its labors have been indeed abundant, and the fruits thereof, truly encouraging and blessed.—Through its instrumentality, much has been accomplished for the benefit of this western valley. Thousands of children have been brought by its means within the hallowed influence of the Sunday-School, and been made acquainted with the life-giving word of God, who otherwise would have remained in ignorance, insensible to their responsibilities as accountable creatures, and unrestrained by the awful sanctions of the Bible.

The following results, and account of its efforts in the west, are taken from the published statement referred to above:—

During the nine years which were ended at the last anniversary, there have been established in connexion with our society, or by its direct agency, not less than 14,550 schools; in which 100,000 teachers have labored gratuitously, and in many cases at the sacrifice of health and even life, in the instruction of 760,000 scholars.

We have in this view a steady annual increase for the nine years of 1600 schools, 12,000 teachers, and 84,000 pupils.

There have been added as communicants to the church of our Lord Jesus Christ, from schools connected with us, not less, probably, than 20,000 teachers and 30,000 scholars.

OPERATIONS IN THE VALLEY OF THE MISSISSIPPI.

The tract of country contemplated by the resolution of May, 1830, embraces the States of Ohio, Indiana, Illinois, Kentucky, Tennessee, Alabama, Louisiana, Mississippi, and Missouri, with the territory of Michigan; the territories lying north of Illinois and north-west of Missouri; western Pennsylvania, western Virginia, and a small section of New-York. The area of this territory is computed to contain one million and three hundred thousand square miles, and its population is estimated at upwards of four millions.

The amount contributed by the public for the prosecution of the resolution on this subject in the first year after its adoption, was \$24,417. Besides that sum, \$14,500, making in all about \$39,000, were expended by the society before the next anniversary. At that time there were forty-nine agents actively engaged throughout the Mississippi valley in promoting the establishment of schools, and appropriating libraries. From May, 1830, to the first of March, 1834, the sums contributed to the enterprise amounted to \$73,366, and an average of about seventy agents had been employed in the service. Four thousand two hundred and forty-five schools were established within those dates, and books to the amount of more

than half a million of volumes sold or distributed. Besides these, there were distributed 20,000 copies of the New Testament, the donation of the American Bible Society, 2000 copies of the same presented by the Young Men's Bible Society of New-York, (who have since undertaken the full supply of the schools in Illinois and Missouri,) 300 of the same from the Young Men's Bible Society of Brooklyn, and 4000 copies of a volume of the Temperance Recorder, presented for the purpose by some gentlemen of Albany. Among the results which have attended the execution of this resolution thus far, the following may be enumerated:—

1. Many prejudices have been removed, and much interest in the subject of the intellectual and religious education of the rising generation has been awakened, by the thousands of sermons, addresses, and conversations of the many Sunday-school agents and missionaries who have been employed to carry forward this enterprise, and by the thousands of publications relating to this subject which have been circulated in the west. A good influence in this respect has, by these means, been made to pervade that vast portion of our country to a great extent. The cause of education in general, and especially that of common schools has, it is believed, been advanced by this enterprise.

2. A new impulse has been given to the Sunday-schools which were in existence when this undertaking was commenced. More than 1100 such schools have been visited, encouraged, and invigorated by the labors of the agents and missionaries employed by this institution. And both the ministers and churches have in a good degree, in very many places, been enlisted, to a greater extent, in the great work of training up the youth around them in the knowledge of the Bible.

3. Upwards of 4000 new schools have been established, embracing probably 180,000 or 190,000 scholars, and taught by more than 20,000 teachers.

4. Since this enterprise was commenced, more than \$45,000 worth of books, embracing from 350,000 to 500,000 volumes, have been placed in Sunday-school libraries in the west; a fact which every friend to education and the diffusion of knowledge must contemplate with great delight.

5. Large depositories of Sunday-school books have been established in Pittsburgh, Cincinnati, Lexington, Louisville, St. Louis, and Nashville; and smaller ones at Columbus, Cleveland, Zanesville, Chillicothe, Detroit, Maysville, Frankfort, Knoxville, Mobile, Tuscaloosa, Natchez, New-Orleans, &c.; from which schools in every part of the Valley of the Mississippi may obtain books by direct and cheap communication, instead of sending to Philadelphia or New-York. A few of these depositories are now owned by the society; others are owned by the friends of the cause in the several places where they are established.

6. Another, and the most important of all the results of this enterprise, is the manifest approbation of God, as indicated in the gracious visitations of the Spirit in many of the schools recently established in the west.

This effort is still in as active progress as the support of the Christian public will allow.

CANONS.—We have commenced this week, the publication of such of the Canons of the Episcopal Church as are of a more general nature. We suppose to those of our readers, who would not otherwise become acquainted with them, the space cannot be more usefully occupied.

COLONIZATION MEETING IN WASHINGTON.—A brief account of this meeting was given in our last. Its interesting character, and the proceedings of a subsequent meeting, demand some further notice. A resolution was offered by Mr. GERALT SMITH, the fast friend of every good cause, recommending a subscription of \$50,000, accompanied with remarks, of which the following account is given by a correspondent of the New-York Observer.

Mr. Gerrit Smith delivered an eloquent and impressive speech, in which, while he deprecated all interference by the Society in opposition to slavery, he denounced with equal earnestness all activity of the Society to perpetuate or defend it. He lamented that the measures and language of the Society had not been marked with more love for the colored population,—had seemed rather to view them as a nuisance to be gotten rid of. He concluded by insisting on the necessity of greater pecuniary liberality in furtherance of the Society's designs; and enforced his exhortation by the very impressive example of his own subscription of five thousand dollars, (in five annual instalments.) This announcement was received with loud and continued plaudits: and when they had subsided, cards were circulated through the assembly for additional subscriptions; and the example, and the appeals to the conscience and understanding, altogether, exerted such a power, that before the meeting broke up, nine thousand five hundred dollars were subscribed to the Society's funds. (Of this amount Elliot Cresson subscribed \$1,000, and good Chief Justice Marshall \$500. Walter Lowrie, Esq., the Secretary of the Senate, also gave 500; and Matthew St. Clair Clarke, late clerk of the House of Representatives, half that sum.)

At an adjourned meeting on the following day, some important resolutions were passed indicating a determination to reform whatever abuses may have crept into the management of the concerns of the Colony, a new Constitution for the Society was adopted, and a new Board of Managers appointed.

JAMES MADISON of Virginia was chosen President. Two Secretaries, the Rev. R. R. GURLEY and Wm. McFARLAND were appointed, and JOSEPH GALES Senior, was chosen Treasurer.

The fierce opposition which the Society has had to encounter

er will doubtless eventuate, we think, in its greater prosperity hereafter. It has learned from it the importance of circumspection, and of so managing all its affairs that its "good may not be evil spoken of."

METEOROLOGICAL REGISTER.

Date.	Sun-rise.	2 o'clock.	9 o'clock.	Wind.	Weather.
Feb'y. 5	31°	57°	45°	S. W.	Clear
6	32°	56°	38°	E.	Clear
7	29°	38°	28°	N. E.	Cloudy
8	24°	49°	35°	E.	Clear
9	34°	49°	42°	E.	Rain
10	36°	52°	41°	W.	Cloudy
11	32°	57°	31°	N. W.	Clear.

RELIGIOUS INTELLIGENCE.

BURMAH.

EFFECTS OF CHRISTIANITY.—*Khat creek village.*—This is the second of the two villages west of the mountains inhabited by Christians. Here I found a large zayat, that was built for my reception last year, and the old woman whom I baptized when in the jungle with brother Boardman, soon came tottering over to see me. Religion seemed the only subject of interest to her. 'I think of God,' she said, 'continually, and of dwelling in his presence forever; and in relation to her frequent infirmities, she remarked, 'I wish the Lord's will to be done; I have no desire to follow my own will.' After worship this evening, as the whole village was seated around me, I asked, do you not have quarrelling and scolding among you now sometimes? They replied in the negative, and the head man, who is a notorious drunkard, spake up, 'No Sir, there is no trouble with those that have been baptized.'

ENCOURAGING VISIT.—*Tavoy.*—This afternoon ten persons, male and female, arrived from a village two day's journey to the south. They are the persons of whom Moung Tset-kyu spake; they represent themselves as having, for the last six months, abandoned all their bad habits, and have neither made nor drank spirits throughout the last rains. One of the number can read, and he conducts worship on the Sabbath, which the whole village regularly observe, by ceasing from their usual occupations, and assembling for the worship of God.

The reader was educated in a Burman kyoung, and understands considerable of Burman books. They say he reads on the Sabbath and so he observed, 'I explain in Karen what I understand, what I do not understand, I pass over.' He answered several questions on the Scripture, very sensibly; and is, on the whole, an interesting individual. I have seen him in the city before, but he never seemed interested in the truth as now. One old man in the company is quite lame, and exhausted with his journey; indeed, his age and infirmities would have been a sufficient excuse for staying at home; but he remarked, 'I felt so anxious, I must come.' The females never were in the city before. These things are the more interesting, from the fact, that in the region from which they come, there are no Christians, excepting Moung Tset-kyu, at a day's journey distant, and the Karens are most numerous in that direction. I promised to make them a visit ere long, when I shall be better able to ascertain particulars concerning them.

KAREN SABBATH-SCHOOLS.—*Khat creek village.*—One great object I have before me, is to see that all the children of the Christians, at least are taught to read their own language. Such are the habits of the people, that the only practicable way in which this can be accomplished, is by the Sabbath-school system. and this I hope to introduce into every Christian village. I made a little experiment here. Seven individuals who could read a little Burman, but who had never seen a syllable in their own language before, learned the lesson I had prepared, consisting of a few questions and answers from the catechism, perfectly, in a couple of hours; spelling each syllable and recognizing each character with ease. The eighth, who completed my class, was a girl of the east side of the mountains, who read the lesson at once. She obtained her knowledge from a younger sister.—*Miss. Reg.*

QUAKER MISSION.—A paragraph has appeared stating that three members of the Society of Friends have gone on a voyage of pleasure to the South Sea Islands. It is a fact that they have gone; but their object has been mistaken. We have received communications on the subject from three respectable members of the Society, one of whom says:—"The three members of the Society of Friends who have sailed in the *Francis Freeling* (purchased for the purpose, as well as fitted up,) to visit the South Sea Islands, are not gone on a journey of pleasure, but with the view of establishing a mission or missions; and the visit is altogether a religious one, though too vague to meet my ideas on the subject. The funds are not provided by the individuals themselves, but by a subscription amongst a few members of the Society." A second states, that the voyagers will visit New Zealand, Owhyhee, Oteheuse, New South Wales, &c. &c., and will probably nearly circumnavigate the globe. It is intended to combine religious instruction with the endeavor to promote civilization amongst the inhabitants of those parts which have been entirely neglected, or but little visited by missionaries. The whole is at the expense of the Society, and will cost from 4000l. to 6000l. and the time calculated for the performance of this mission from four to six years. A third correspondent says:—"Daniel Wheeler, of Russia, has gone on a religious visit, or Gospel mission, attended by a companion and his son." If information could be obtained from members of the Society, it would be more likely to be correct. Will any one properly informed, undertake to give us timely information of any thing which may take place in connection with the Society of Friends, which may be of public interest?—*London Chr. Adv.*

NEW-ORLEANS, Dec. 1833.

Messrs. Editors,—The religious state of this city to which I adverted in my last requires a more particular consideration. The permanent population is about 45,000—which is increased during one half of the year to 60,000. Of which probably not 5,000 attend religious worship at all—and three-fourths of such as do attend are Roman Catholics—who after going to mass on Sabbath morning, spend the remainder of the day in business or amusement. And it is remarkable that a vast majority of their worshippers are females—which is directly the reverse of what characterizes the Protestant congregations in this city. Those unmeaning and foolish mummeries which their priests attempt to palm upon the people under the name of religion, have produced a complete disregard and even contempt of piety among the majority of males—who, while their wives and children are counting their beads, crossing themselves with holy water, or celebrating the anniversary of some legendary saint, devote themselves without restraint to pleasure or speculations.

The Protestant churches are a French Evangelical church, an Episcopalian, Baptist, Methodist, and two that are demonstrated Presbyterian. But one house of worship, such as may be found in Albany or New-York, would contain the whole. The French church and the Episcopal and Baptist churches have no regular preaching—but it is expected that the Episcopalian will be soon supplied by the Rev. Mr. Hawkes, from New-York. The first Presbyterian minister who ever preached in this city was the eloquent and devoted Sylvester Larned.

The name of Larned will be remembered here as well as in other places, as long as pulpit eloquence and evangelical preaching are held in estimation. I went the other day in search of his tomb. It is a plain mound of brick, built on the surface of the earth, with the simple inscription of "Sylvester Larned." The ground is so moist, that to bury beneath its surface is literally to inter in the water. Hence it is common to build tombs. The wealthy often make them of hewn stone, and cover them with slabs of marble, some of which are very splendid—while those who are less opulent, or who do not wish to see the sepulchres of their friends garnished with the chisels of the artist, build them of brick, with the name of their tenants inscribed on their front. Such is Larned's—strongly reminding the Christian visitant, of the tomb of Lazarus, "which was a cave, and a stone lay upon it." A simple unsculptured monument which served both as an enclosure for the dead, and to mark the spot where he lay.

How oft do worth and heavenly virtue lie
Entombed beneath some rough unpolished stone!
'Tis all they need—they borrow not their fame
From garnished sepulchres, nor depend
On skillful artists, to perpetuate
Their names to future generations—
The pious write them on their hearts.—at death
They hand them down a precious legacy
From sire to son, and they again to theirs,
Till time itself shall have grown old and die.

A Protestant minister coming to preach in New-Orleans, must expect to meet with peculiar discouragements. If he is ignorant of the French language his efforts must be confined almost entirely to the American population. And if he could converse or preach in fifty different languages, this would not cure the prejudices of Roman Catholics, nor remedy the indifference which prevails extensively in regard to all religion. Tracts have been distributed, but with very little success; Sabbath schools have been organized, but the number who attend them is generally small; and meetings for prayer and preaching have been appointed, but the ways of Zion have ever mourned because so few came to attend upon its ministrations. Yet after all, New Orleans is the most important field for christian exertion, of any in the whole Valley of the Mississippi. It is the most important because it is the most poorly supplied, and because its influence upon the whole western and southwestern world is probably greater, or will soon be greater than that of any other city. Many of the difficulties which now exist, will also in a few years be overcome—not without effort indeed, but by the blessing of God upon the means which shall be employed. The means must be constantly used, notwithstanding the many discouragements, and as the field widens by the removal of one obstacle after another, and by the increase and consequent ascendancy of the American population, with their manners and customs, additional laborers must be employed, until the whole city shall become as productive as the rich plantations with which it is surrounded—producing what is more valuable than cotton, sweeter to the taste than sugar, and more delightful to the sight, as well as more fragrant to the smell, than groves of oranges.—*Jour. & Tel.* J. W.

We are gratified to learn that the Sabbath-school system is deemed essential in every well regulated prison. There is in the Auburn prison a Sabbath-school of 200 scholars and 37 teachers. At other prisons in the United States, there are ten schools, which contain 1,500 scholars, taught by 700 teachers.—*Albany Jour. & Tel.*

"MAINE AHEAD."—At the 8th annual meeting of the Maine Sabbath-School Union, the managers reported that schools had been established in every village and school district in the State. Increase during the year, 1919 teachers and 8832 scholars. Total number reported, 4402 teachers and 29,876 scholars: 173 scholars, and 85 teachers have become pious during the year.—*Id.*

GENERAL SUMMARY.

PHILADELPHIA, Jan. 27.

Distress.—We regret to say that the pecuniary distress which has for some time weighed upon our community, has not been relieved. It would seem that the sources of our prosperity are for the present completely dammed up. Public confidence is wholly destroyed; industry labors almost without incentive or reward; and enterprise finds neither in the present nor the

future, that which will justify adventure. The distress appears to have reached the interior. We learn that the country Banks are unable to afford their usual favors; the farmers find it difficult to effect sales of their produce at a fair rate; and many of them, alarmed at the state of things, are changing their notes into specie, and withdrawing their deposits to hoard them at home.—*Com. Intel.*

The aspect of affairs in SOUTH CAROLINA begins to lower again. The passage of the 'Military Bill' of the last session of the Legislature, including the 'test oath of allegiance,' has kindled anew the flames of party discord between the Union party and the Nullifiers. Meetings have been held, to resist its imposition, at which the most violent and determined spirit was displayed. In Greenville, after adopting a preamble denouncing the doctrines and principles upon which the act is founded, it was agreed upon to refuse obedience, and stand to their arms in their own defence. They exhorted their militia officers who are removed to hold on in defiance, and promised to "stand by them to the death," in spite of any "posse that may or can be mustered" to enforce it or inflict its penalties. "It were better," say they, "for the district to be the cemetery of freemen than the habitation of slaves." A letter published in the Charleston Courier says—"the excitement in the mountains is beyond description."—*American.*

United States Mint.—From a report made to Congress by the Directors of the United States Mint, it appears that during the past year the coinage effected in the establishment amounts to \$3,765,710; comprising \$978,550 in gold coins, \$2,739,000 in silver, \$21,160 in copper, and consisting of 10,307,790 pieces of coin, viz:—

Half Eagles	163,530	pieces, making	\$968,150
Quarter Eagles	4,160	"	10,400
Half Dollars	5,206,000	"	2,603,000
Quarter Dollars	156,000	"	39,000
Dimes	485,000	"	48,500
Half Dimes	1,370,000	"	68,500
Cents	2,739,000	"	27,390
Half Cents	154,000	"	770

10,360,790 \$3,765,710

Of the amount of gold coined within the past year about \$55,000 were derived from Mexico, South America, and the West Indies; \$12,000 from Africa; and \$968,000 from the Gold Region in the United States, and about \$13,000 from sources not ascertained.

Of the amount of Gold of the United States, above mentioned, about \$104,000 may be stated to have been received from Virginia; \$475,000 from North-Carolina; \$660,000 from South-Carolina; \$216,000 from Georgia; and about 700 from Tennessee.—*Presbyterian.*

New Orleans, January 4.—Last night was exceedingly cold and stormy, and though it would scarcely be believed that a man could freeze to death in this climate, (and perhaps none ever did before,) five volaries of *Bacchus* were caught napping in the street and hurried to the narrow house in the icy arms of Jack Frost. The ground is converted from a jelly, a state it has been in ever since my arrival, (some weeks,) to a rock, and the snow is now four inches deep. Previously a fire was not necessary in our offices. The change is so sudden, that many persuade themselves it never was so cold before, even under the north pole. The planters here think it will effectually destroy all the orange trees and cane, and I think they have good grounds for their fears.—*Nat. Int.*

Great Verdict.—In the case of John Randel, Junior, against the Chesapeake and Delaware Canal Company, (which has been under trial for several weeks in the State of Delaware,) the jury, after four days spent in their chamber, came into Court last Saturday afternoon the 25th inst, awarding to the plaintiff the large sum of two hundred and twenty-six thousand, three hundred and eighty-five dollars damages.

Abner Kneeland, to whose name the title of Rev. has been sometimes absurdly prefixed, has been convicted at Boston of blasphemy, after a trial of three days. He has repeatedly figured in this city at his Sunday lectures at Tammany Hall. Not long ago he professed to be a Universalist—but has now, by a transition not very surprising, become substantially, if not avowedly an Atheist. On Saturday morning the court proceeded to pronounce sentence, which was, that the defendant be imprisoned three months in the common jail, and enter into a recognizance in a sum of \$500 with sufficient surety in a like sum to keep the peace and be of good behaviour for two years. The defendant appealed to the Supreme Court.—*N. York Com. Adv.*

Deaths in New York, During 1833.—From the annual bill of mortality, it appears the deaths in New York during the year amounted to 5,746; the former year, (the cholera season included,) they were 10,359. In 1830, they were 5,537; in 1829, 5,094; in 1828, 5,191; in 1827, the same; in 1826, 4,973.

Among the deaths last year, are 1,251 by Consumption, 510 by Convulsions, 305 by Dropsy in the head, 204 by Inflammation in the bowels, 249 by Peripneumony, 100 by Apoplexy, 392 Stillborn, 114 Drowned, 105 by Whooping cough. Of the whole number, 1,364 were men, 1,189 women, 1773 boys, 1,420 girls. The largest number of deaths occurred under one year of age, (1,720,) and between 20 and 30, and between 30 and 40.—*Jour. and Tel.*

STATISTICS OF A SCHOOLMASTER.—According to the German Pædagogic Magazine, there died lately in Swabia a schoolmaster, who, for 51 years, had superintended an institution with old-fashioned severity. From an average inferred by means of recorded observations, one of the ushers has calculated that, in the course of his exertion, he had given 911,500 canings, 124,000 floggings, 209,000 custodes, 136,000 tips with the ruler, 10,200 boxes of the ear, and 22,700 tasks to get by heart. It was further calculated, that he had made 700 boys stand on peas, 700 kneel on a sharp edge of wood, 5000 wear the fool's cap, and 1708 hold the rod.

POETRY.

From the Christian Mirror.

["Ghazepoor is celebrated throughout all India for the wholesomeness of its air and the beauty and extent of its rose-gardens. The rose-fields, which occupy many hundred acres, are described as, at the season, extremely beautiful. There was a very brilliant display of flowering shrubs of other kinds, in the different lanes and hedges, as well as in the pleasure grounds of the European residents.

"The Rose-Attar, noted every where for the strength and richness of its perfume, is manufactured here, and even here, is a very expensive and valuable article.

"Hinduism exists here, in all its strength and bigotry.—Suttees are more abundant than even in the neighborhood of Calcutta."—Heber's "Travels in India."]

Is this the land where Roses grow
Without the Florist's care?
The damask tinge—the carmine glow—
The maiden blush—the tintless snow,
Perfect in form and hue, as though
'Twas Eden blossomed there?

Is this the land whence odor spreads
To every clime and shore?
That perfume pours on princely heads,
Scent the Saloon where Fashion treads,
And rosy incense kindly sheds
The sad sick pillow o'er?

This is the land! And ah! shall bloom
This Paradise in vain?
Shall Roses deck the Suttée's tomb?
Shall Roses shake their sweet perfume
Midst snicidal, murderous gloom—
Where death and darkness reign?

Take ye the rosy odors—ye
Of Christian lands the blest!
And when midst scenes (from sorrow free),
Of Bliss—perchance festivity,
The "Attar"—phial, dear to thee,
Lies lightly on thy breast,

Let Ghaze-poor's wretched daughters rise
To Fancy's kindling eye;
What though the richest odors rise
In columns to the softest skies?
Soothe they the fearful agonies
Of their dread destiny?

Plead, breathing Odors! Were ye given
To prompt the Christian's breast,
That Heathen fetters must be riven—
Darkness from Heathen lands be driven—
And Heathen know the grace of Heaven!
Go, plead, and be thou blest!

ELIZA.

MISCELLANY.

The following interesting passage, says the Political Arena, is taken from the article in the last number of the North American Review on the Whale Fishery:—

As the whale ship escapes with perhaps few disasters, so the men are generally more healthy than in any other seafaring employments. They experience nothing so fearful, as many merchant ships do, from the direful diseases of the tropical regions. Those ships, however, which frequent stormy seas, and remain long abroad without fresh provisions, often find the scurvy making its fearful ravages. It is also true, that the unfortunate man, who is not active enough to elude the line, is sometimes carried down by it. Sometimes a boat's crew is separated and never heard of, though they generally reach the land, or are rescued by some other vessel. Notwithstanding these causes of disaster, ship after ship returns without losing a man by death.

Among the accidents that have occurred in the prosecution of this business, the loss of the ship Essex, Capt. George Polard, Jr. of Nantucket, is one of the most remarkable. It was thus described in an authentic narrative of the event, published by the mate of the ship, Mr. Owen Chase:—

"I observed a very large spermaceti whale, as well as I could judge about twenty-five (?) feet in length. He broke water about twenty rods off our weather bow and was lying quietly with his head in a direction for the ship. He spouted two or three times, and then disappeared. In less than three seconds he came up again, about the length of the ship off, and made directly for us, at the rate of about three knots.—The ship was then going with about the same velocity. His appearance and attitude gave us at first no alarm, but while I stood watching his movements and observing him, but a ship's length off, coming down for us with great celerity, I involuntarily ordered the boy at the helm to put it hard up, intending to sheer off and avoid him. The words were scarcely out of my mouth before he came down upon us at full speed, and struck the ship with his head just forward of the fore-chains. He gave us such an appalling and tremendous jar as nearly threw us all on our faces. The ship brought up as suddenly and violently as if she had struck a rock, and trembled for a few moments like a leaf. We looked at each other in perfect amazement, deprived almost of the power of speech. Many minutes elapsed before we were able to realize the dreadful accident, during which time he passed under the ship, grazing her keel as he went along, came up alongside her to leeward, and lay on the top of the water, apparently stunned by the violence of the blow, for the space of a minute. He then suddenly started off in a direction to leeward. After a few moments' reflection, and recovering in some measure from the

sudden consternation that had seized us, I, of course, concluded that he had stove a hole in the ship, and that it would be necessary to set the pumps going. Accordingly they were rigged, but had not been in operation more than a minute, before I perceived the head of the ship to be gradually settling down in the water. I then ordered the signal to be set for the other boats, at that time in pursuit of whales, which I had scarcely despatched, before I again discovered the whale apparently in convulsions on the top of the water about one hundred rods to leeward. He was enveloped in the foam, that his continual and violent thrashing about in the water had created around him, and I could distinctly see him smite his jaws together as if distracted with rage and fury. He remained a short time in this situation, and then started off with great velocity across the bows of the ship to windward.

By this time the ship had settled down a considerable distance in the water, and I gave her up as lost. I, however, ordered my pumps to be kept constantly going, and endeavored to collect my thoughts for the occasion. I turned to the boats, two of which we then had with the ship, with an intention of clearing them away, and getting all things ready to embark in them, if there should be no other resource left.—While my attention was thus engaged for a moment, I was roused by the cry of the man at the hatchway, "here he is.—he is making for us again." I turned around, and saw him about one hundred rods directly ahead of us, coming down with apparently twice his ordinary speed; and to me it appeared with tenfold fury and vengeance in his aspect. The surf flew in all directions, and his course towards us was marked by a white foam of a rod in width, which he made with a continual violent thrashing of his tail. His head was about half out of water, and in that way he came upon, and struck the ship. I was in hopes when I descried him making for us that by putting the ship away immediately, I should be able to cross the line of his approach, before he could get up to us, and thus avoid, what I knew, if he should strike us again, would be our inevitable destruction. I called out to the helmsman "hard up," but she had not fallen off more than a point before we took the second shock. I should judge the speed of the ship at this time to have been about three knots, and that of the whale about six. He struck her to windward, directly under the cathead, and completely stove in her bows. He passed under the ship again, went off to leeward, and we saw no more of him."

This disastrous encounter occurred near the equator, at one thousand miles' distance from land. Provisioned and equipped with whatever they could save from the wreck, twenty men embarked in three slender whale boats, one of which was already crazy and leaky. One boat was never heard of afterwards. The crews of the others suffered every misery that can be conceived, from famine and exposure. In the captain's boat, they drew lots for the privilege of being shot to satisfy the ravid hunger of the rest. After nearly three months, the captain's boat, with two survivors, and mate's boat with three, were taken up at sea, two thousand miles from the scene of the disaster, by different ships.

There have been other instances of shipwreck, caused by the shock of these leviathans. In 1807, the ship Union of Nantucket, Captain Gardiner, was totally lost between Nantucket and the Azores by a similar concussion. But no other instance is known, in which the mischief is supposed to have been malignantly designed by the assailant, and the most experienced whalers believe that even in this case the attack was not intentional. Mr. Chase, however, could not be persuaded to think so. He says that all he saw "produced on his mind the impression of decided and calculating mischief on the part of this maddened leviathan.

The whaler sometimes roams for months without finding his prey; but he is buoyed up by the expectation of finally reaping the profits of a great voyage. To some minds, the pursuit of such gigantic game has a tinge of the romance.—There must be a thrilling excitement in the adventurous chase. "The blood more stirs to rouse a lion, than to start a hare." Many become passionately attached to the business, notwithstanding all its privations, and reluctantly leave it at last.—They have moments of most pleasing anxiety, and meet with some incidents of the most enlivening cast. On the south-east coast of Africa is Delego Bay, a calm smooth place, frequented by vessels from all parts of the world. In this bay, a few years since, a whale was observed about equally distant from an American and English ship. From both the boats were lowered, manned and pushed off in an instant. They sped with the velocity of the wind. The scene reminds one of the competitors for the prize in Æneas's boat-race on the shores of Sicily.

"Olli certamine summo

Procumbunt: vastis tremit icibus aerea puppis,
Subtrahiturque solum!"Now, one and all they tug again: They row
At the full stretch, and shake the brazen prow,
The sea beneath them sinks."

The English, at first ahead, perceiving their rivals gaining upon them, bore wide off to keep them out of the reach of the whale. When the two boats were nearly abreast, one of the American sailors leaped from his seat, and with extraordinary agility hurled the ponderous harpoon over the English boat,—it struck the monster in the vital part,—the English boat shrunk back under the warp,—the waves were crimsoned with blood,—and the American took possession, while the whole bay echoed and re-echoed with repeated shouts of applause.

Our sealers have been equally adventurous in their explorations. A few years since, two Russian discovery ships came in sight of a groupe of cold inhospitable islands, in the Antarctic Ocean. The commander imagined himself a discoverer, and doubtless was prepared, with drawn sword, and with the flag of his sovereign flying over his head, to take possession in the name of the Czar. At this time he was becalmed in a dense fog. Judge of his surprise, when the fog cleared away,

to see a little sealing sloop from Connecticut, as quietly riding between his ships, as if lying in the waters of Long-Island sound. He learned from the captain, that the islands were already well known, and that he had just returned from exploring the shores of a new land at the south; upon which the Russian gave vent to an expression too harsh to be repeated, but sufficiently significant of his opinion of American enterprise.—After the captain of the sloop, he named the discovery "Palmer's Land," in which the Americans acquiesced, and by this name it appears to be designated on all the recently published Russian and English charts.

LONGEVITY.—The comparative longevity of the inhabitants of different sections of this country has been the subject of some remark, but probably not of complete investigation. Dr. Dwight in his Travels, estimates the chances of a man living to be 45 in Connecticut, as 2 to 1 to the chance in Georgia—no doubt an exaggeration. Williams, in his History of Vermont, after giving a view of the inhabitants of the different sections, concludes from that result, that the Middle and Northern States are most favorable to longevity, and the Southern to rapidity of production and increase. This, however, is not a true criterion, as it only indicates the increase. Where the increase is equal the comparative longevity may be inferred pretty nearly from its ratio. The average increase in Maine and New Hampshire, for example, is about 22 per cent. in ten years, and in South Carolina about the same; but in S. C. according to official returns, only 114-10 in 1000 reach 45 years, while in Maine and N. H. taking the mean, 141-10 in 1000 attain that age. In S. C. too, more than half the people are under 16 while a large majority in Maine and N. H. are over 10.

This observation holds true of the European countries, as compared with ours. In France the proportion of those under 10 years is a little more than half of the whole; in Naples, the same; in England, less than one fourth; in the U. States, nearly one third;—indicating the different ratios of increase in these countries.

The Peruvian Indians and Creoles are said to be remarkably long-lived. In a small province in Peru, containing 70,700, there were in 1763 eight persons whose ages were 114, 121, 131, 132, 135, 141, and 147; and the same year a Spaniard of the Province died in his 145th year, leaving 800 lineal descendants.

A Canadian paper states that within eight years, 10 Indians have died at the Cagnawha settlement, containing less than 1,000 inhabitants, who were over 100 years. More than 9 out of 10 of the meals of these people, consist of Indian corn cooked in different modes peculiar to the aborigines. The Indians, it is thought, have about their fair proportion of aged. Martha, a Mohican, reached 120. Orono, a Penobscot chief, died in 1810 at 113, and his wife in 1808, at 115; Shenandoah, an Oneida, in 1816, at 113; and Thomas, a Natick, in 1827, at 110.—Nearly 30 negroes or negresses are recorded among the 130 who have reached 110 years throughout the U. States.—Boston Journal.

DR. FRANKLIN.—The leading property of Dr. Franklin's mind, great as it was—the faculty which made him remarkable, and set him apart from other men—the generator, in truth, of all his power—was good sense—only plain, good sense, nothing more. He was not a man of genius: there was no brilliancy about him; little or no fervor; nothing like poetry or eloquence; and yet by the sole, untiring co-operation of this humble, unpretending quality of the mind, he came to do more in the world of science—more in council—more in the revolution of empires—uneducated, or self educated as he was—than five hundred others might have done, each with more genius, more fervor, more eloquence, and brilliancy.—Blackwood's Magazine.

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